

Noble



VOL. XX. 行發日一月七年三十正大 (行發日一回一月毎) 可認物便郵種三島日八月七年八十三治開 No. 7.

SPECIAL ARTICLES:

A History of the Korean People

J. S. Gale, D. D.

The Edge of Cultivation

W. E. Shaw

American Schools in the Orient

D. L. Soltau

Things New and Old

F. W. Cunningham

A Memorial Day Address

B. W. Billings, D. D.

JULY, 1924.

SEOUL, KOREA.

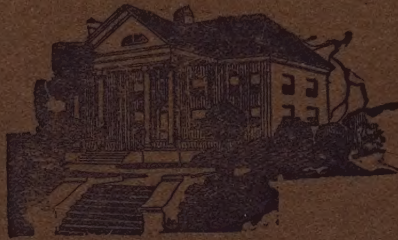
W. W. TAYLOR & CO.

STOCK IN SEOUL

WILKINSON HEYWOOD AND CLARK PAINTS

FOR THOSE WHO SEEK

DISTINCTION WITH DEPENDABILITY



We can draw up your Buildings Plans and Specifications

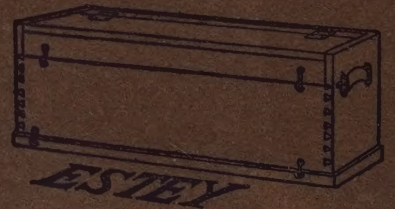
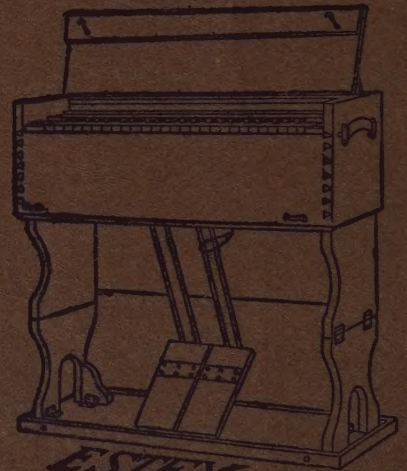
ESTEY ORGANS

Over 400,000 have been
MADE AND SOLD

Five different Styles in either
OAK or WALNUT
carried in stock

TERMS—MAKE YOUR OWN

We will put an Estey Organ
in any Korean church on the
guarantee of the supervising
foreign missionary.



W. W. TAYLOR & CO., SEOUL.

Standard Oil Company of New York

QUALITY

Gasoline & Auto Oils
Refined Kerosene Oils
Lubricating Oils
Petrolatums & Greases
Fuel Oils & Asphaltum
Floor Dressing Oil
Household Lubricant



ECONOMY

Cooking Stoves
Lamps & Lanterns
Perfection Oil Heaters
Ovens & Broilers
Candles
Nonpareil Illuminating Oil
Atlantic & Victory Oils

NEW PERFECTION

Oil Cook Stoves and Ovens



IN STOCK

One, two, three and four burner

COOKING STOVES

Clean, intense heat.

Blue flame like gas.

WRITE FOR CATALOGUES

HEAD OFFICE FOR KOREA — 178 GISHUDORI, SEOUL.
STATIONS AT

Mokpo
Chinampo

Genzan
Anshu

Chemulpo
Kunsan

Shin Wiju
Pyeng Yang

Fusan
Ryuzan

Y. M. C. A. Products

The continued growth of our business is a tribute to the Superior quality of our Products. We are fully acquainted with the problems to be overcome in producing perfect —

Wood Furniture,
Iron work,
Printing & Photography.

Industrial Department
Young Men's Christian Association
Seoul, Korea.

THE SEVERANCE PHARMACY

SEOUL

WRITE US CALL ON US

YOUR SUGGESTIONS WILL MAKE OUR STOCK GROW

NOW IN STOCK:

Cold Creams, Face Powder, Gainsborough Powder Puffs, Hair Brushes, Combs
Hand Brushes, Hand Lotions, Soaps, Tooth Paste, Tooth Brushes, Kotex, Hot
Water Bottles and attachments, Lilly's Quinine Tablets, Eversharp Pencils, Wahl
Fountain Pens, and standard Imported Drugs.

MAIL ORDERS TO:

J. E. REX TAYLOR, MANAGER

SEVERANCE PHARMACY

THE RISING SUN PETROLEUM CO., LTD.

"SHELL"

MOTOR



SPIRIT

*World Famous for Greatest Efficiency and Mileage.
Obtainable from J. H. MORRIS, SEOUL and Dealers Everywhere*

Manufacturers of

PARAFFIN WAX & STEARINE CANDLES

of every description also

ILLUMINATING AND FUEL OIL AND PARAFFIN WAX

THE RISING SUN PETROLEUM Co., LTD,

75 Takezoe cho, Itchome, Seoul.

H. W. DAVIDSON

IMPORTER AND MANUFACTURERS' REPRESENTATIVE

SEIDAIMON, SEOUL

Telephone, Kokamon No. 337

* * * * *

FLYOSAN to get rid of all INSECT pests,
from Clothing, House and Domestic Animals.

ASBSTOS CEMENT SHEETS 4" X 4"
If Ceiling or Wall plaster falls or cracks.
If silent partition walls are wanted.

TEXACO ROOFING. Rolls to cover 200 square feet,
with Nails and joining Cement.

SHINOLA SHOE POLISH
Black, Brown, Tan, Red, White.

STATIONERY for OFFICE Use,
Envelopes, Paper, Pencils, Pens, Sealing Wax.



SALE & FRAZAR Ltd.

HEAD OFFICE, TOKYO.

IMPORTERS AND EXPORTERS.

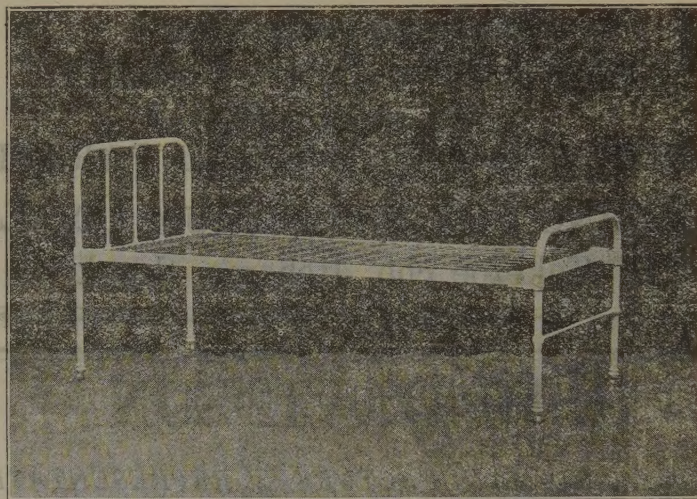


SIMMONS BEDS

Restful Sleep

"Men have gone sixty-three days without food and a week without water — but they can't last more than ten days without sleep."

Single
and
Double
Beds.
Cots
and
Cribs.



Beds for
Institutions.
Beds for
Schools.
Beds for
Hospitals.

AT THE BEACHES

Enamelled Folding Cots with Springs and Castors

From Yen 27.50

(EX. KEIJO)

Easily Packed, Quickly Moved.

A Service Due the Public

To-day Simmons Company are giving the public a complete sleeping unit—bed, spring, and mattress, each built to fit the other—all *built for sleep.*

WRITE TO OR CALL ON

TELEGRAMS: "FRAZAR" Seoul

TELEPHONE: Kokamon 369.

SALE & FRAZAR Ltd.

OR

H. W. DAVIDSON.

Telephone: Kokamon No. 337.

KEIJO (Seoul)

KOREA

BRONZE BELLS OF THE HIGHEST QUALITY.

If you are interested in securing satisfactory bells of highest quality and reasonably priced do not fail to write us.

At present we are making bells of three different sizes and prices.

WICKER FURNITURE.

We are prepared to make wicker furniture of the highest quality and at a price that will please you. Chairs, settees, stands, beds, couches, steamer chairs, baby's high chairs, waste paper baskets, hampers, etc. Write for pictures and prices.

Send us pictures of what you want and let us quote prices.

FURNITURE.

We are prepared to execute orders for furniture of any kind.

We have specialized on kindergarten furniture, and blocks put up in nice boxes.

ANNA DAVIS INDUSTRIAL DEPARTMENT

Pyongyang, Chosen.

C. F. Bernheisel, Superintendent.

MUSIC IS A SOCIAL ASSET

Try putting YOUR boy in an

ALL BOYS PIANO CLASS

OR AN

ALL BOYS VOCAL CLASS

AT THE

PYENGYANG FOREIGN SCHOOL

For detailed information apply to the Principal :—

DAVID L. SOLTAU, Pyongyang, Korea.

AUTHORISED "FORD" SUB-DEALERS

W. W. TAYLOR & CO.

We are authorised "Ford" Sub-Dealers and carry a complete stock of genuine "Ford" spare parts, and can give genuine service in this connection. We are in a position not only to sell you a "Ford" car, but to teach you to drive it, and when it needs repair or overhauling we can do this in our repair department, where we also can do upholstering, painting, repairs to cover and side curtains, etc. In fact we know we can give you an A 1 service on this line.

W. W. TAYLOR & CO.

SEOUL.

PACIFIC MAIL S. S. CO.

Managing Agents: United States Shipping Board.

DIRECT ROUTE

between
SAN FRANCISCO-HONOLULU-YOKOHAMA-KOBE-SHANGHAI-MANILA
and HONGKONG.

THE SUNSHINE BELT.

For SAN FRANCISCO via Honolulu		Go Via Honolulu The Comfortable Way	For MANILA, via Shanghai and Hongkong	
Leave Kobe	Arrive San Francisco		Leave Yokohama	Leave Kobe
July 23	Aug. 8	President Cleveland	July 11	July 12
Aug. 6	Aug. 22	President Pierce	July 24	July 26
Aug. 20	Aug. 5	President Taft	Aug. 7	Aug. 9
Sept. 2	Sept. 9	President Wilson		

And every 14 days thereafter. Sailings subject to change.

Special 10% reduction to Missionaries allowed at the time of purchase of ticket.

TOWNSEND & CO.

Tel. No. 13, CHEMULPO.

Cable Address: "TOWNSEND".

W. W. TAYLOR & CO.

Tel., No. 2183 TAIHEI-CHO, SEOUL.

Cable Address: "TAYLORGAWA".

The Korea Mission Field

Editor-in-Chief, REV. A. F. DECAMP

Contents for July, 1924.

ILLUSTRATIONS:

Keuija's Temple at Pyeng Yang	— — — — —	Frontispiece
Memorial Stone at Keuija's Temple	— — — — —	do
EDITORIAL	— — — — —	133
A HISTORY OF THE KOREAN PEOPLE (Chapter 1.)	— — — — —	
Rev. J. S. Gale, D. D.	— — — — —	134
YE DUK SU	— — — — —	
Rev. J. R. Moose	— — — — —	137
THE EDGE OF CULTIVATION	— — — — —	
Mr. William E. Shaw	— — — — —	139
A VISITOR'S IMPRESSIONS	— — — — —	
Rev. J. G. Davies	— — — — —	141
PRISM PAGES	— — — — —	
Mrs. J. R. Moose	— — — — —	143
HOW MR. KIM BECAME WISE	— — — — —	
Mrs. A. H. Norton	— — — — —	145
PERSONAL REPORT	— — — — —	
Mrs. W. L. Swallen	— — — — —	146
AMERICAN SCHOOLS IN THE ORIENT	— — — — —	
Mr. D. L. Soltau	— — — — —	149
THINGS NEW AND OLD	— — — — —	
Rev. F. W. Cunningham	— — — — —	151
A MEMORIAL DAY ADDRESS, MAY 30, 1924	— — — — —	
Rev. B. W. Billings, D. D.	— — — — —	153
NOTES AND PERSONALS	— — — — —	154

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, CHOSEN.

Dr. James S. Gale's

"HISTORY OF THE KOREAN PEOPLE"

is a special feature of this and succeeding numbers. It is the crowning piece of work by a life-long student of 'things Korean'. His patient investigations for thirty-five years in this little-known country have resulted in an invaluable store of folk-lore and facts, old fables and out of the way records, ancient inscriptions, mold-eaten manuscripts, and extraordinary data of all kinds in their genuine originals. All these are at the disposal of our writer of history. The "*Korea Mission Field*" owns the sole rights of publication in the Japanese Empire and all foreign countries and reproduction is strictly reserved.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription:—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$1.75 gold or 8s.6d). Single copies, 25 sen.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following:—

REV. F. M. NORTH, D. D., 150 Fifth Avenue, New York, U. S. A.

MR. D. A. DAY, 156 Fifth Avenue, New York, U. S. A.

MISS CARRIE R. PORTER, Lambuth Building, Nashville, Tenn., U. S. A.

REV. A. E. ARMSTRONG, 439 Confederation Life Chambers, Toronto, Canada.

TEXACO GASOLINE

THE VOLATILE GAS

MILEAGE GOES UP

UPKEEP GOES DOWN

EASIER

STARTING

FLEXIBILITY INCREASED

POWER MAXIMUM

IDLING SMOOTHER

PICK-UP

QUICKER



THE TEXAS COMPANY, U.S.A.
Texaco Petroleum Products

SHIFTING REDUCED

Vol-a-tility: the readiness with which gasoline gives up its power

TEXACO

GASOLINE

MOTOR OILS

The Volatile Gas

The Clean Clear Oil



MEMORIAL STONE OUTSIDE KEUIJA'S TEMPLE.
(See page 134)



KEUIJA'S TEMPLE AT PYENGYANG.
(See page 134)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XX.

JULY, 1924

No. 7

Editorial

OUR READERS will be delighted to learn that Rev. James S. Gale, D. D., one of our pioneer missionaries to Korea, who, also, is most at home in the Korean language, is writing a "History of the Korean People," the first chapter of which appears in the present issue. Since "the proper study of mankind is man," we missionaries to Korea, next to our own people, are most interested to learn about Koreans, the more effectually to serve them. Concerning Korean geography, politics, war or trade, we care but little, but about the Korean's mind, his inner self that subtle, timid, elusive shying ego, difficult to woo for study that we may know the viewpoint from which it contemplates everything—about this we care very much. We have an idea that the oriental mind is supplemental to the occidental. If instead of flying one-winged in a circle and in opposite directions, in peril of collision and mutual wounding, we, through mutual understanding and confidence, might be joined together in one mind and with one spirit, we might "mount up with wings as eagles, run and not be weary, walk and not faint." We understand that this is the line mainly contemplated by Dr. Gale in his "History of the Korean People," in which, certainly we all cannot but wish him God-speed.

Most missionaries in Korea have observed that the Koreans have a genius for religion which we were at a loss to explain; but Dr. Gale in this initial chapter shows us that they were "to the manner born." That in the misty realm of antiquity, B. C. 2333, there was a first great father of Korea called Tangoon, who taught the people right living and was regarded by his subjects as a divine-man. Strangest of all, rumor makes him the third person of a divine trinity. Tangoon not only served men with the truth during his life, but from time to time through the ages, in answer to longing prayers, appeared giving precious gifts to men, as the power to write and to paint.

The next greatest leader of Korea was Keuija, B. C. 1122. This genius came from China where, after much suffering and revolution, conditions were improved, but not sufficiently to satisfy Keuija, who as the great-great-Pilgrim grandfather of antiquity, emigrated with many followers to Chosen, the most ancient name of Korea, taking with him the arts, science and civilization of China wherewith to enrich his Chosen domain, which seemed to welcome him as a deliverer. Keuija's capital was at Pyengyang, as Tangoon's had been, which thus, is probably one of the oldest cities of the world. On a stone before his temple in Pyengyang is the inscription—"God's not permitting Keuija to be killed was because he reserved him to preach religion to us, and to bring our people back to the ways of civilization." Dr. Gale's success, in his initial chapter, in revealing a people shrouded in the mists of antiquity, worshipping one God, observing his providences and believing in his possible immanence with those who please him, makes the outlook for his series of chapters very bright. Let us scatter sample copies of this issue among our homeland friends.

A History of the Korean People*

J. S. GALE, D. D.

Chapter I

KOREA TAKES its beginnings in the misty ages of the past that elude all attempts at close investigation; ages that lie off somewhere between that of man and those of angels and spirit beings, joining heaven on the one hand and earth on the other.

The first great father of Korea was a being called Tangoon. Be he myth or reality, he emerges from the shadowy pre-historic past and stands between Korea and Manchuria on the Ever White Mountains. Here he gives the simple-hearted people their first lessons in right living, and in return, they call him *shin-in* (神人) which translated, may mean *divine man, angel, spirit, or god*. His year date, marked with all the confidence of the Far East, is *moo-jin* (戊辰) 2333 B. C. of *Tang-yo* (唐堯), or 2333 B. C.

A startling rumour comes down with him to say that he was the third person of a divine trinity. The *Ko-keum Book* (古今記) reads, Whan-in (桓因) is God, Whan-oong (桓雄) is the spirit and Tangoon is the god-man. These three constitute a divine trinity." What this means who can tell?

Tangoon was the first great ruler of Korea, his capital, we are told, being at Pyengyang, which would make it one of the oldest cities of the world, contemporary with Thebes and Shainar. Tangoon did not know that on the other side of the world was Cheops of the Fourth Dynasty of Memphis, who had just built the Great Pyramid, or that Hammurabi was living in Babylon and working out his code of laws. An age of great masters, it surely was to be remembered for all time.

Tangoon's teaching was known as the Worship of God, and was observed by bowing before the Almighty and offering sacrifice.

Quite apart from Confucius, the Buddha, and the old Philosopher in his relation to the Great Unseen, he has been the guiding genius for Korean inspiration through all ages. Kim Saing (金生), born in 711 A. D., Korea's most famous penman, prayed earnestly to God for this special gift, and in a vision he met an angel, who said to him, "I am Tangoon, and am come down to bless you according to the longings of your heart."

Solgo (率居), the greatest of Korea's artists, prayed likewise that he might be divinely taught. This he did for many years. On a certain day an old man came to him and said, "I am the god-man, Tangoon. Moved by your earnest prayers, I have come to give you the divinely pointed pen." Solgo was a master-hand ever after. He painted a pine tree on the temple gateway and the swallows beat their little breasts against the wall trying to alight in its branches. So thankful was he for the gift he received that he painted the aged Tangoon more than a thousand times. Yi Kyoo-bo (李奎報), who lived in 1200 A. D., found one of his pictures and wrote a poem about it.

These are witnesses to the fact that some-one, sometime, somewhere, called Tangoon, impressed the people of Korea with his power and personality. There stands in Pyengyang, Tangoon's ancient capital, a temple erected to his honour in 1429 A. D. The wind and rain have beaten against its supporting pillars for five hundred years and still they stand. Inside the hall is a tablet before which worship is offered.

*This History, by Dr. J.S. Gale, will appear monthly in the "K. M. F." until completed. The reproduction of it in any newspaper or magazine is prohibited, the Christian Literature Society having secured sole publishing rights.

In the Koo-wul Mountains (九月山) of Whang-hai Province are shrines to his memory, but the most impressive witness of all is the huge altar on Mari Mountain (摩尼山), in sight of Chemulpo harbor, where Tangoon, so long ago, is said to have worshipped God. What inspiration moved an indifferent people to carry huge blocks of stone, like the foundations of Solomon's temple, fifteen hundred feet up the face of the cliff, I do not know; but that some strange, impelling experience must have been back of it I am certain. Songs innumerable have been written telling of Tangoon. Here is one done when Shakespeare was alive:—

"When did the heavens unfold?
When did the earth take form?
When did the sun and moon first rise and shine?
When did the hills appear?
When did the trees take root?
The sun and moon combined their spirit's power
To greet the god-man neath the forest tree.
Companion was he of the moon and stars,
Great as the earth and sky.
Born, clothed with power,
Although he laboured not he wrought it all,
And built the state of Chosen.
Meanwhile one thousand years, yes, four have
passed away."

The name Chosen, given by Tangoon, has outlived these long millenniums. We date its beginning, according to oriental chronology from 2333 B. C., and follow down till the beginning of the Christian era. It was then dropped for one thousand four hundred years and restored in 1392 A. D. Today, still we ad-

dress our letters *Chosen*, quite as freely as we do *Korea*. People ask whence comes the name Korea? Ko-ryu (Korea) happened to be the name of the peninsula from 918 A. D., till 1392 A. D. Its ruling house was very intimate with China, the suzerain state, and so the Chinese learned that name specially and have continued ever since to call it *Cow-oo-li*, or Korea. We got the name, therefore, from them and have so called it, quite unconscious that its first, and last, and real name is Chosen, the name given by Tangoon, the Land of Morning Freshness.

Today, Koreans touched by a new spirit of

investigation are asking each other who is Tangoon and whence came he? A great mass of material pointing more or less directly to him has been gathered and yet the mystery remains. The echo of his mission on earth is like that of a Messiah who came to enlighten and save. Who he was, his place in this trinity, his identity, his character, remain to be more fully investigated.

The period between Tangoon and Keuija is largely a blank. Only a few meagre droppings of chronology throw any light at all on Korea's world. Her people were called by the Chinese "the Nine Barbarian Tribes," the word *barbarian* being made up of 'great' and 'bow.' By some it is thought that this may account for their name—famous hand-ers of the long bow. We read likewise that they were noted catchers of dragons. Whether by net or spear-hook is not said, but the date marked for it is 1879 B. C. About this time the man of faith, Abraham, was leaving Babylonia, while Assyria was being freshly peopled by Nimrod and his race of hunters.

We are told that Korea now made her first ships, her first pieces of porcelain, her first calendar, her first swords of smelted metal.

Showing how oriental ceremony had already secured a hold, it was decreed at this time, that the king on state occasions should sit facing the south while his ministers sat facing north.

There appeared, too, in these days, so they say, a man known as a prophet who had learned the secret of rains, droughts, wind, frost and famine. Wang Kum-suk was his name, and his mission to the people of Korea was said to have been greatly blessed.

All these, however, pale before the coming of Keuija. A poem by one Kwun Keun (權近) (1352-1409 A. D.), a famous writer, who was a contemporary of Chaucer, links Tangoon with Keuija.

'Tis said that when the earth was waste and void
Tangoon came down and stood beneath the trees.
His world was in the region of the East;
His times were those of Yo (堯) and Soon (舜).
How many tribes of men had come and gone I
know not.
Thousands of years had passed,
Till in the end great Keuija came
And called our state its once fair name of Chosen.

Altar on
Kangwha

Keuija

Korea's Ancient
Civilization

The names
Chosen and
Korea

In 1122 B. C., China fell on evil days. A monster by name Choosin (紂辛) secured the throne and proceeded to carry out his evil purpose. Every law, human and divine, was cast aside, and the state given up to orgies indescribable. Devout men

**The Fall of the
Eun Kingdom,
China**

protested and were imprisoned. Among them was

Keuija (Viscount Keui), a great and distinguished scholar. His protests were unavailing and he, too, was locked up in prison from which he escaped as by a miracle. On a stone erected in front of his temple, Pyengyang, in

Foreordination 1613 A. D. is the following:—

“God’s not permitting Keuija (箕子) to be killed was because He reserved him to preach religion to us, and to bring our people back to the ways of civilization. Even though Keuija had desired death at that time he could not have found it, and though King Moo (武王) had determined not to send him to Korea he could not have helped it.”

This gives an interesting view of Korea’s conception of the overruling Providence of God. The wickedness of Choosin is taken advantage of to bring Keuija to Korea. The kings that came into power at this time, Moon (文王) and Moo, with Prince Chookong (周公), are the most noted of China’s prophets and

**The Founding
of Choo** seers. They founded the line of

Choo kings under whose rule comes the great master Confucius. The Choo-yuk (周易), Book of Changes, China’s greatest classic, also dates from this time. The imminence of God was a vital issue in their lives, and their aim was to do those things that pleased Him. Thus the wicked king Choosin departs and the virtuous king Moo ascends the throne, and yet Keuija, one of his own trusted comrades, could not swear allegiance. Wicked though the former king was, and good though his successor, still, he was a usurper and Keuija refused allegiance. King Moo, perplexed at this, suggested that he go to Korea and set up a kingdom of his own. In 1122 B. C., he came and thus restored the fallen fortunes of Tangoon.

Keuija was Korea’s second great captain. Those accompanying him made him king and set up his capital at Pyengyang, calling his state once again Chosen. He brought with

**Keuija’s Arrival
1122 B. C.** him the literature of China as well as its music and ceremonial forms. His stores of

knowledge included medicine, magic, fortune-telling, all kinds of industry, the fine arts and the special output of five thousand skilled workmen. He could not talk to the people, and so had to approach them through an interpreter. Pyengyang’s old ramparts and walls still keep the name of Keuija. His tomb, though its authenticity has long been questioned, lies to the north of the city. Within the walls is a temple to his honour, created in 1325 A. D., an extract from the memorial stone of which has already been given.

Many stories are told of Keuija; one, that he promulgated “the well-field law” (井田法), under which one-ninth of all the produce of the state went to the king. Another is, that he

Korean Arts found the Koreans a fierce and ungovernable people, given to breaking each other’s heads. As a preventive against this he had them don earthenware hats, wide as the moon, and fragile as an egg-shell porcelain. The extent to which the wide hat was preserved intact indicated a man’s standing as a gentleman; while a broken hat marked him a thief and robber. The earthenware hat gradually changed to horse-hair and so it has come down till today. A very remarkable story!

Here is another: In order to work a change in the hearts of the people, he planted willows about Pyengyang. The sight of their soft and gentle leaves and lamb-like catkin was supposed to do it. Even today Pyengyang is called the “Willow Capital,” or Yookyung (柳京).

Thus Korea began her course in the world’s history under the tutelage of two famous masters, one the mysterious Tangoon and the other the sage Keuija.

Ye Duk-Su

J. ROBERT MOOSE

SOME TWENTY-FIVE years ago Mr. Ye lived on the bank of the Imjin river and was known as one of the bad men of the community. He was a drunkard, a gambler and a wife-beater, at the same time being well acquainted with the whole tribe of evils that keeps company with the above named sins. He was also acquainted with the village law-suit and knew what it meant to be under the paddle. But, as in most other cases, the paddle could not reform him and he went from bad to worse, till one day a colporteur selling tracts and portions of scripture came to his village. Mr. Ye met the colporteur, heard the story of the gospel and was charmed by it. Soon he was slowly spelling out the tract which the colporteur had given him—he could read, but that was about all that could be said in favor of his education.

The faithful colporteur did not forget to look up Mr. Ye the next time he visited that village. He himself had been saved from a life of sin and shame and was fully persuaded that his Savior could save this man who had fallen so low and had remained in sin so long. Nor did he have to wait long before seeing the fruit of his labor, for Mr. Ye soon made up his mind to "do the doctrine" and was doing it. He began at once to attend the little church that had been started in the village and soon showed by his changed life that he was in real earnest. He stopped his gambling and drinking and went to work to make an honest living for himself and family. This was not an easy matter with no money and few friends, but he had found a new Friend, one that sticketh closer than a brother, and with faith in him he started out to do the best he could. Mr. Ye's work was carrying a *jiggy*, which is very hard work and low but honest. These *jiggy* men are to be found in every community. They are the public drays of the country. By sticking close to his job Mr. Ye

could earn enough to support himself and family. This was joy to the poor wife and children who had seen hard experiences in other days. It is no wonder that they soon joined him in "doing the doctrine" and became true believers. Thus life passed for some years. In the meantime this family had received baptism with the first class that was baptized in that church and Mr. Ye had made the reputation of being a "real Jesus doctrine-doing-man." By hard work and close living Mr. Ye managed to get a little money ahead and then started in as a merchant; not a merchant prince, it is true; but merchant just the same—a travelling merchant. He bought a tubful of dried fish, a sort of shrimp of which the Koreans are very fond, put it on his *jiggy* and taking the *jiggy* on his back, started out to try his hand as a travelling merchant. When the tub was empty he returned, filled it and started out again. But it was not fish alone he carried. At his request his good wife made a small bag, This Mr. Ye hung around his neck filling it with a few copies of the gospels, some tracts and his hymn-book. Wherever he went he told the story of Jesus and to all who would buy he sold a gospel or a tract. As his business carried him to many villages and sometimes a long distance from home, he was known all over the countryside as "Ye Duck-su, the Jesus doctrine-doing-man."

After a while Mr. Ye was appointed class-leader in his church and was known as Ye *Soak-chang*, this being the name for class-leader in Korean. This good man was climbing fast now, not only in his religious life but also in a financial way, and soon he was able to buy one of the best houses in the village and some farmland also. This was indeed a great contrast when compared with the shack in which he lived when first he heard the gospel of Jesus Christ. Now he farmed some and ran his other business as a sort of side-issue.

This gave much more time at home and, therefore, more time for church work which was a great joy to him. He was never too busy to drop everything and walk, sometimes as much as thirty miles, to attend a quarterly conference or any other meeting of the church at which his presence would be desired.

Some years ago I was much in need of a native colporteur to open work in a new part of our territory; so I invited Mr. Ye to go with me on a preaching and scripture-selling trip through this territory. He agreed to go and at the time appointed he appeared at my house dressed in his white suit of cotton cloth. He lived thirty miles from my home and we were going about seventy-five miles in another direction. On this journey he took a big bundle of gospels and tracts on his back and we started out, he walking and I on my bicycle, riding where I could and walking and pushing when it was impossible to ride. When we entered a village the news would soon spread through the entire place that the foreigner and the self-going machine had come. The men, the boys and the old women crowded around to get a good look, while the young women and girls could be seen peeping through the brush fences which surround the houses.

Mr. Ye, standing in their midst like Saul of old (he was taller than most of his countrymen), would straighten himself up to his full height and say: "Look here, please! Hear what I have to say!" Then he would say: "All ye that labor and are heavy laden, come unto me and I will give you rest." Then followed a beautiful talk about heavy burdens and sweet rest. Those people understood what burdens meant, for some of them were standing there then with *jiggies* on their backs on the way to bring some heavy burden. The women, too, could understand that sermon, for all their lives they had known little save burden bearing. Many of the little girls were standing around with a baby brother or sister tied on their backs; they all knew what it

meant. But the other part of the subject was new to them. Rest! What did they know about it? Mr. Ye very tactfully drew their thoughts from their physical burdens to their heavier burdens of sin, and then pictured to them the great Burden-bearer for all mankind, often quoting John 3:13, which seemed to be one of his favorite verses. His sermons were very simple but he never failed to hold the attention of his hearers. His face and life reflected the truth of the message he gave to others. Would that we had a host of preachers with the Christian experience of this faithful man!

After about a month of this work I made up my mind that I could trust Mr. Ye to go out as a witness for the Lord; so I asked him how he would like to give up his farm and other business and just go out and preach and sell books all the time. I told him that he would have to move to a strange town and that his salary at that time would be only five dollars a month. He counted not the sacrifice but thought of the joy and the privilege of giving to others that gospel which had done so much for him. A few days later he called a few friends, with their *jiggies*, who took his household goods that he cared to move; Mr. Ye also took a load, while his wife strapped the baby on her back, and they started out with the two other children walking. Across the rivers, over the mountains and through the valleys they went till at last they reached their new home, seventy-five miles away. Soon they were settled and Mr. Ye threw his whole soul and heart into his work. He rejoiced in the presence of the Lord and much of the time he carried a happy smile on his face. We worked together, prayed together and, yes, we wept together for the salvation of others, and in brotherly sympathy. I loved him as I have loved few men, for I found in him so much that was lovable.

After a few short years in the work Mr. Ye fell a victim to tuberculosis. I was away in the country when the end came; but among his last words he said: "Tell the moksa 'The

Lord is my Shepherd, I shall not want." I believe Ye Duck-su will be among the first to greet me within the golden gates. I believe, too, that his life and his prayers, in particular are still yielding fruit in the district where he so faithfully labored.

The Edge of Cultivation

W. E. SHAW.

IN THE MISSIONARY body I belong to the infant class and therefore I have no right to speak out in meeting. And yet I feel a short speech coming on so I will set it down in black and white before it gets cold. Ever since I came to the field, three years ago, I have listened to and read frequent advices from veteran missionaries. Now if I may be privileged to speak I want to give a word of advice to old missionaries. Here it is: If you want to make real missionaries out of the youngsters who are coming out to the mission fields in these latter years, do not set them down in a new brick house surrounded by well-cultivated, spiritual fields and expect them to get the thrills and the enthusiasm and the vision which you got twenty-five years ago when you went pioneering into strange lands. Or, if you must place them in such unpromising surroundings as I have suggested, by all means do with them what one of our veteran missionaries did with me recently. Take them out to the "edge of cultivation" and ask them if they can see anything. If they say, "No sense in going further," if they are not keen to "cross the range," send them back to their home-land where they possibly will see visions and dream dreams. I have not learned yet whether I am to be sent home or not, but if I am, it will be my fault and not that of the "old-timer" who gave me a chance. ("Old-timer" by the way, is about the most affectionate term one soldier ever gives to another, and I use it with compound interest added for my companion on this recent journey to Manchuria. His name is Noble and he has tramped the ground of Korea in such a way during the past thirty years as to be well worthy the name).

Early in March we left Pyeng Yang, his old stamping ground and my present billet, travelling to the north by train to Mukden, the capital of Manchuria. There we were joined by Mr. Pai Heung Sik, who is the district superintendent for all of our work for Koreans in Manchuria. He is an excellent example of the native Christian worker and we were glad to share with him, even for a little time, some of the experiences which are his daily portion in this bandit-beset country. The following day we three continued our journey north, stopping off at various places to adjust difficulties which had arisen, or to pay a call upon local military commanders with a view to getting their protection for our isolated little groups of Korean Christians in this Chinese land. In some places it seems that petty officials had been making it difficult for the Koreans to carry on their worship, and we were assured, usually, that henceforth our people would be given adequate protection. A letter of introduction from General Chang So Lin paved the way beautifully to subordinate officials.

We held services, preached and sang at each stopping-place, and I think brought a little joy into the lives of folks who have none too much of that commodity, for life seems hard for the Korean in this northern country. He is somewhat assimilated by the Chinese, he wears Chinese garb to a greater or less extent, he eats much Chinese food, he picks up a great many Chinese phrases and gets a peculiar Chinese accent to his own language, but he still strikes one as being a stranger in a strange land.

When we left Changchun for Kirin we thought we were bidding farewell to bath-tubs

and hot water. We reached Kirin quite late at night and as we rolled away from the station in rickshas pulled by Chinese coolies, and passed armed guards every few hundred feet along the roadside, we realized that we were in a country which is not quite as secure as America, or even as the Japanese Empire in which we live. The outskirts of Kirin are subject to frequent raids by gangs of bandits—hence the armed guards. A little more than a year ago bandits entered a town near Kirin, scared off the soldiers and shot up the town. The wife of one of our Korean pastors lost her life in the affair.

It was nipping cold as we rode along and prospects of warmth at the end of the ride were not very bright, for there are no modern hotels in Kirin and we knew we were headed for a Chinese inn. We went to the best one in town but it was unspeakably dirty and cold as a refrigerator. Shortly after midnight the boy had enough charcoal burning in the little stove so that we no longer feared freezing to death. Then he began to drag in the bedding. Shades of Ohio canal-boats and Mott Street slums. We hesitated about removing our shoes before turning in but we finally risked that much. Everything else from fur hat to overcoat remained in its accustomed place, on our shivering frames.

At four in the morning I was up again rustling a fire and at eight the Chinese boy (I suppose I ought to refer to him as the hostler) came in and I induced him by means of Chinese characters to bring us something to eat. Dr. Noble urged me not by any chance to write the character for "dog." I did not; so before long the boy reappeared with a five "course" breakfast including a nondescript soup. All would have gone well if I had not barked while we were eating the soup. After that my good companion had a hard time making things go down and he decided to fast for the rest of the day.

We held services and paid official visits at Kirin and then set out for Harbin by way of Changchun. From this latter station the

road is Russian—at least some Russians still think so. It is a part of the famous Chinese Eastern Railway which has got itself into the headlines so often recently. I have seen no finer passenger equipment anywhere than there is on the Russian lines. Of course I refer to the upper classes. There are four classes in all, ranging from king's palace equipment to the fourth-class which is little more than a dog-kennel. I once slept in a pig-pen during the war in France and it was a guest-room by comparison. When I see the great discrepancy between the first-class and the fourth-class service in this part of the world I do not wonder that Bolshevism finds listeners among the more intelligent of the unprivileged. America's salvation up to the present time has been in the fact that the differences, which do exist, are not quite so marked as they are in the Orient.

In Harbin, the New York City of these parts, we visited our Korean Christians and preached at two of the Russian Southern Methodist churches. A fine work is being done there by Jenkins and Erwin, young men only three years out from America. They started this work for Protestant Russians and it is growing by leaps and bounds. For some time past the Y. M. C. A. has done work for Russians in Harbin as well as for the Chinese in this cosmopolitan center. Danish missionaries have been at work for years among the Chinese, making great sacrifices to preach the message of Christ to the people.

When we visited the military officials at Harbin they extended us every courtesy, as the Chinese know so well how to do. In fact they took almost too much interest in us, for they wanted to furnish us with an armed escort on our journey east by train to Hailim. We preferred travelling alone, but were finally obliged to have one Chinese officer look after our interests on the train.

At Hailim we left the railroad and travelled south to Ninguta partly on foot and partly by Chinese cart. Ninguta is a short distance from the reputed home of the Korean people

and I wanted to get there, bandits or no bandits. We found about forty Korean Christians there and had a happy service with them. When we returned to Hailim by cart the local military official insisted on protecting us with an armed guard of eight mounted troops. They looked more like bandits than anything else we sighted on our entire trip.

Returning to Harbin the next day by train we rested up over Sunday by preaching a couple of times, and on Monday we started on our last journey to the edge of cultivation as it seemed to me. This was the first time missionaries had ever visited them, said the people of Halaso, a little wayside town on the line between Harbin and the Siberian border. We found a group of seventy Korean Christians who have gone up into that bitter country from their native land during the past twenty years. (There was still eighteen inches of ice in the river there on March twenty-fifth). The men are hunters and fur-traders, most unusual occupations for a Korean. One usually thinks of a Korean as a farmer or as a storekeeper. In spite of the fact that these people are in constant danger of being swooped down upon by roving bands of bandits; in spite of the fact that it is a bitterly

cold country in winter and that summers are very short, these people seemed to be enjoying the unhampered life which is theirs. No one tells them when to get up or to go to bed, (always we must put in the condition, "unless the bandits come"). We found a fine Christian spirit among them, the best, I think, that I have found anywhere out here so far. Their surroundings are much like those of Daniel Boone in early American Indian days, and yet they are the most tranquil folk I have ever seen. There is peace in their hearts and I could not help but feel that peace was there because Christ was there.

I have saved the best thing until last. All of this work for our Koreans in northern Manchuria is done by the Korean church in the peninsula. There are no foreign missionaries working among them. Our work was simply to visit them and to encourage them. Our Mr. Pai Heung Sik carries the burden of his people in Manchuria very close to his heart, and I came back from Manchuria with not only a very deep admiration for him, but with a determination to be a missionary, if that is at all possible, on ground that others have planted and watered.

A Visitor's Impressions

REV. J. G. DAVIES, Victoria, Australia

I HAVE BEEN asked by the Editor to write a few lines for the "FIELD," giving my impressions of the Koreans and of the work of the missions.

It is now eight months since my wife and I, with one of our daughters, who was returning from furlough, arrived in this country. Since my elder brother came here with our sister in 1889, I have taken a great interest in Korea and have greatly desired to see it. And the interest and desire have been deepened since our two daughters came here, one as an educational missionary in 1910, and the other as a medical missionary in 1918. Naturally I

have read many books, seen many pictures and heard many addresses about Korea. It is now very interesting to compare the impressions formed by reading and hearing with those formed on the spot. Not knowing the language my personally acquired knowledge is superficial, and I do not want to write about what I have read. There may still be some people in Christian lands who think that Korea is a palm-green isle in the tropics,

"Where the skies for ever smile

And the blacks for ever weep,"

but they do not belong to our missionary societies. Amongst the friends of missions and

missionaries in Australia there is a fair knowledge of the appearance, customs and character of the Koreans. And so I found things very much as I expected to find them. But it is one thing to read about a country and people and another thing to see them; and I find the country more beautiful and fertile than I expected, and the people more kind and friendly and grateful than I could have imagined. Some of the gratitude they feel for those who brought them the "glad tidings of great joy" is expressed toward us in smiling faces, friendly greetings, and numerous gifts of various kinds from churches and individuals. Knowing how few are the possessions of the people and how limited their resources, we would rather not take the gifts but of course cannot refuse them. In the homes of our own missionaries where we have stayed, the household servants have taken their turn in leading in prayer at family worship, and have frequently thanked God for our coming, and implored His blessing upon us, and have evidently taken the greatest pleasure in doing anything for us; and, when for a time we kept house ourselves with one of our daughters, the more guests are had the happier our servants were. This is not exactly what is found in our own country! And it certainly was not in hope of extra payment, for extra payment for extra services was refused! And it is not only Christian friends who show a kindly spirit. Out walking in the country I have met with strangers ready to point the way and to show a friendly spirit though we could not understand one another's speech. I have not seen any of the "'eave 'arf a brick at 'im" spirit with which "Punch" credits the English rustic. We know from what we have read and what we now see that there have been great changes in the customs of the people in recent years. What we know about the religion of the Koreans, their marriage and funeral customs—strange to us—and of their social life, we really have learned more from books than from personal observation. What we see is that the people are kind, generous and

trustworthy; and much more polite than they are in some other countries we know.

It is difficult to make any generally and comprehensive statement about mission work that would not be a mere repetition of what we have often read. I can tell, however, of what has impressed me as I have taken part in the worship of congregations in cities, towns and villages. We had read about Koreans conducting the services in their own churches and managing their own Sunday schools, etc., but it is more impressive to see them doing it. I think there can be no doubt of the genuineness of the Christianity that has taken hold of so many people here. I have heard Korean ministers and laymen giving sermons and addresses which being interpreted to me, have shown great gift of wisdom and understanding, and a clean grasp of Christian ideals. I have had another demonstration of the sacrifices Christian Koreans make. Unmistakable signs of God-given grace, of love and joy and peace and the liberty of the Spirit are present in the worship and in the private lives of Korean Christians. To me the singing of hymns has been very affecting. It is not the musical quality, which varies considerably, but the heartiness of it, and the consciousness of a fellowship in praise. To hear the Lord's songs sung, in a land so recently strange, by a great congregation is more impressive, somehow, than even to hear the earnest prayers and impassioned exhortations of the leaders. And I must not omit to mention the joy of partaking of the Lord's Supper administered by a Korean pastor of tried and proved work—as fine a Christian and as true a gentlemen as one could wish to meet anywhere.

I am not sure whether I am writing for missionaries to read or for their friends and helpers at home. I expect missionaries have very little time to read the 'FIELD,' for they are a very busy set of people. But if they do read this I would like to tell them how glad I have been to meet them and how I honour them. Their life seems to be a very happy one. Their work is really hard, one of the

special causes of strain being the difficulty of using a strange language all the time, and another, the vast amount of work to be done. Each missionary has far more work in view than can possibly be accomplished. But all this throws them back more and more upon the source of their strength—and the work goes on. If they are ever tempted to lose heart because of present difficulties they have just to remember what God hath wrought. The work is so manifestly His we cannot doubt He will carry it on.

A minister who has spent his forty years or so preaching in his native land with very moderate apparent results, might easily regret that he had not spent those years here, sharing with the vanguard the trials of the seed-time, and with some of them still have the joys of harvest. But the palm may not be borne save by those who have endured the dust. However, if in ancient days, "she who tarried at home divided the spoil".....?

Prism Pages

MRS. J. R. MOOSE

A FEW YEARS AGO a missionary sat at her sewing in an inland station. Being the only woman in the station at that time she carried on her heart the problems and burdens of all the women and children around her. This afternoon her thoughts were no less busy than her needle, for she was thinking not only of the little garments for her own children, but of the education and development of the Korean children about her. Mothers had been pleading to have their children taught, others had come asking medical treatment, while others still had said, "I want to just give you my little girl to be entirely yours always; will you not take her?"

But on this particular afternoon it was not a mother, but a little child, who opened the door and dropping her tiny straw shoes, came on very quietly into the room. It was a poorly clad, thin-faced and age-worn little girl of twelve years who had come to make her own plea this time. Although her body was very frail her convictions and her determination were befitting a full-grown woman. After her greeting she sat down, propping her face in her little hands, her elbows resting on her knees, and said, "Pouin, (lady) I have something to talk to you about." Seeing there was a great burden upon the child's heart, the missionary put aside her needle and said: Yes, Little-One, what is it?" Then in a

quivering voice, sometimes rising almost to sobs, the child told the story of her short life. About two years prior to this time her father had deserted both her and her mother, leaving them with no means of support whatever. The mother took her little ten-year-old daughter and went from place to place seeking work. In the meantime Christ was seeking for these storm-tossed and weary ones to bring them to a knowledge of His love; so here and there He brought them into contact with Christianity and little by little they came to understand and accept its teachings.

But starving and with no clothing save the little they wore, with no friends and little work, the frail mother was desperate and ready to listen to any proposition for help. A man twenty-four years old offered to buy Little-One who should become his wife a few years later, at a time which might be agreed upon. When the engagement papers were about to be written, the mother said that the man must agree to become a Christian or the engagement could not be made. The young man agreed to this proposition and the contract was written, the man promising to support both the child and her mother from that time forth. From a Korean viewpoint this seemed a very satisfactory arrangement; but time proved it very unsatisfactory. The man, already dissipated, grew more and more so,

and although he earned enough as a mail-carrier to support the three fairly well, his money was largely spent in saloons and wine-shops, while his bride-to-be and her mother washed and sewed and often went hungry. In a drunken spree he tore to pieces his engagement contract; but even this in Korea is not enough to set a girl at liberty. Thus things had gone on for almost two years and the young man, though he promised to become a Christian, not only did not attend church himself but he quarreled a great deal because the mother and daughter persisted in church attendance.

At the conclusion of this long story Little-One said: "Pouin, can't you help me out some way? I just can't marry that man for it will not only be the death of my body but it will kill my soul as well. Oh I don't want to marry him!" The heart of the missionary was almost bursting with pity and sympathy, but she must ask a few questions, so she said, "How does your mother feel about this matter?" Little-One replied, "Oh she does not want the marriage since the man has not kept his contract to become a Christian; but we do not know how to help ourselves; there is no Korean law to protect us and old custom does not permit an engagement to be broken." Another question: "How will you live if you get no support from this man?" "It were better to die," she said, "and as it is we live like dogs."

Things cannot be much hurried in the East, so Little-One must carry her burden and anxiety while the missionary thought and prayed and conferred with others, among them the good pastor who said, "I think it may be useless but I'll see if I can buy him out." At first the man resented the proposition, but after some days he agreed that if he could be remunerated for all he had spent on the girl and her mother he would be willing to cancel the engagement. "How much is that" queried the pastor. Thinking a bit as if

calculating, the man replied "All of thirty-two yen!"

A little while previous to this the missionary had received a letter from a friend in America, enclosing just this amount with the statement, "To be used as you like." "The silver and the gold are mine" and He touches the heart of one of His children in America to respond to the need of one of His little ones here. With this money was purchased the freedom of this child and she was sent to one of our schools where she made a splendid record. After some time spent in teaching she married a good Christian man and their home is known as a real Christian home throughout that section of the country.

Some years ago while at home on furlough the writer met among many others a quiet, gentle and very sweet-spirited little widow. Soon we were back in Korea and trying to do our part in the work here. As time passed I came to know another widow, not like the first, who was unusually fair and beautiful of face. This one was dark and her features do not speak of refinement and leisure; but in some respects these two widows are much alike: they have both sorrowed much and I believe they both walk with God day by day. Going to America the last time I met again this first widow and she said, "I have been praying for you by name every day since I saw you last—seven years ago." This was a surprise to me as I had barely met her on my previous furlough. But I was truly grateful as I later learned that this woman is a real saint on earth. Coming back to Korea the last time I soon met the second widow again and she clasped my hands saying: "I am so glad to see you! I have been praying for you every day these five years you have been away." Now I always think of these two women together. "I think they are probably still praying for me, the one by day and the other by night, and I thank God for the prayers of these two widows.

How Mr. Kim became Wise

MINNETTE S. NORTON

(A Korean Fairy Story told by Kimse, our cook)

ONCE-UPON-A-TIME Mr. Kim, who was a great Chinese student, decided he would go to Seoul to the official examination. As he was riding along, he met a man who had all the appearance of being a beggar. They journeyed along together, and the beggar-looking man said he would treat the scholar at the inns to the best food. This promise was kept and the scholar did not pay for anything. As they were nearing Seoul the beggar said, "If you will do one thing for me, I will make you the wisest man at the examination." The scholar readily promised.

He was then told to go to a certain house and there he would find a man with a broken back. He was to pretend that he knew all about spirits and diseases. While at this place he was to live in the slaves' quarters, which were near the ancestral graves.

Now this sick man had been one of the Korean officials who carried tribute money to China, for this happened during the time when China controlled Korea and each year money was paid to China. The last time this official was in China he visited a certain place of the spirits and stole a golden belt. When the spirits discovered the loss of the belt, one of them followed after the official, knocked him down and broke his back, but did not secure the belt.

The beggar directed the scholar how he was to secure this belt. He was to rub the back of the sick man and assure him he could be cured, and at the same time chant,

"You are the one who went to China last year,
You are the man that stole the golden belt,
If you wish to recover it you must make a sacrifice,
And place the belt with food on the ancestral altar."

The scholar carried out these directions and the sick man followed them and was cured.

The scholar then went on to Seoul, passed the examinations and became very famous for his wisdom. The time came for Mr. Kim to return to his home town. On the journey back the beggar-looking man again appeared. The scholar being rather ashamed of traveling in such company, and also realizing by this time that his companion must be a "tok-gabie" (a spirit of some kind), thought that he must rid himself of the fellow, and being such a wise man, soon thought up a plan which might prove successful. He asked the beggar what he was most afraid of, and the latter replied, "Dead donkeys, net woven straw, and moles." So the scholar wrote to a man to have dead donkeys, straw rope and moles a plenty around the outside of the village.

The beggar asked the scholar what he was most afraid of and the scholar, wise enough to see the drift, replied, "Gold, honey and bread,"

Mr. Kim's towns-people hearing of his success in the examinations had decided to give him a public reception; so on arriving near the village the tom-toms and trumpets were heard welcoming the wise man, and a little later with a great flourish he entered the gate and it was closed, leaving the beggar outside, because the dead donkeys, nets and moles had made him afraid. He, therefore decided to be revenged and collected a lot of gold, honey in bottles, and bread, which he threw over the wall into the scholar's courtyard, and then hurried back to China.

The wise scholar gathered up the gold and honey and bread and gave the village a feast which lasted many days, and then lived in peace and plenty all the rest of his days.

Personal Report, 1922-1923

MRS. W. L. SWALLEN

MY HEART IS FULL OF rejoicing and thanksgiving to God this beautiful morning for the glorious sunshine, the trees and the flowers. All nature seems to be singing praises to her Maker. So I join with her in thanksgiving and praise to God for the wonderful privilege of working for Him and manifesting His goodness to the women, as well as of trying to lead them on to a higher life in Christ Jesus. The past year has been full of many duties. I have tried to do them conscientiously as unto the Lord.

In October we had the pleasure of welcoming our daughter, Olivette, back to Korea as a regularly appointed missionary. Though we cannot have her with us here in the Pyengyang station, we are glad she can be in the Syen Chun station. We hope the other children may soon be following in her footsteps.

Illness prevented me from attending the annual meeting last year, but as soon as my strength permitted, I began my correspondence, so that before our vacation I had answered all my letters, and started on our vacation with a free mind for a much needed rest.

During the Pyengyang presbytery I arranged with the pastors and officers of the Whangju circuit for a circuit woman's class to be held Aug., 23-29th. I heard many discouraging remarks about summer classes and feared I had made a mistake, especially since I had to leave Sorai early and cut our vacation short. A few days before we started for Kin Kol, the place where the class was to be held, there came a down-pour of rain, which overflowed the plains, ruining many of the crops and making travel almost impossible. We hesitated about starting out, but we went according to schedule time and had the thrilling experience of riding through a plain which was turned into a lake overnight. Only the railroad could be seen above water. After we

left the train we had several miles to walk and streams to wade. We were all conveniently clad for wading the streams. A large company of Christian women came out from the church to meet and greet us. The churches in that territory were well represented. Many had come a long distance, and had to wade through deep water to reach the church. 229 were enrolled, something unusual for that territory. 85 of these could not read but were learning to do so. The weather was cool every day and the fresh mornings delightfully pleasant for the early morning prayers. We did not have to shiver and freeze as we do in the fall and winter classes; however the mosquitoes improved the opportunity of getting an early breakfast. In the evenings the large church was packed, and quite a number decided to believe. The women received a great blessing and we returned to Pyengyang rejoicing that we were able to help them.

In Sept., I taught Acts in the Sunday school teacher's training class, and Mark in the workers' class, which followed immediately after. During this class also I arranged for circuit and also local classes to be held in about one hundred churches. Scarcity of suitable teachers was the real difficulty in accomplishing this task.

We held three circuit classes in the western presbytery; one of these was for the northern section, and was held at Tok Chalong. The morning that the class was to begin I came down with lumbago. I had a chance to rest for a week. Sometimes when we think that we haven't time to rest God just lays us aside and gives us time to rest and pray. His work can go on without us, and we find that we are not so essential after all. I do not know when ever I had such a blessed week of quiet rest and closeness to God. The pastor took my classes, and in a few days I was able to meet the committee and to finish

the different parts of the work. So I felt that I had an important part in the class, even though I had to stay in most of the time. In this class 100 were enrolled, which we think was quite good for this section.

In the Nonkang section the class was held at Chul Powey—the row-of-rocks village. This, for a long time, little group has grown to be a large church. They have erected a fine new building and have paid for it all themselves. The class was held at a very busy time when everybody makes their kimchie (a kind of pickle), so there were only about 100 in attendance. It was like trying to hold a class in harvest time in America. Here we came in contact with the evil one in a way in which I had never met him before. A woman, the only one in the family who believed, decided that by fasting during the class, and sitting in the cold church all night praying, she could receive some special blessing. She was soon persuaded, however, that a warm room, rest and sleep, would better fit her to study the Word and would also be more pleasing to God. Another woman strangely manifested her zeal by shaking and slapping any one who happened to sit near when praying. One morning her strokes became a bit too heavy for some of the women who sat near her. When they interfered and tried to quiet her, she broke out in a furious rage and would have broken up the meeting had we not been given grace to pay no attention to her, but to proceed with the meeting as if she were not there. That was the last time that she gave us any trouble. I hear that she has since been clothed in her right mind.

We went to Tai Pyeng Dong for our third section class. We went there by auto and by train, a great improvement over the old way of going in a chair. Tai Pyeng is a market-town and unfortunately two market-days came during the class. It is evident that women will go farther and in greater numbers to a market than to a Bible study class. That is not peculiar to Korea, however. As an offset to that hindrance, however, I found the

market a splendid place to preach the gospel and to hand out tracts. In spite of the markets and the cold weather, we enrolled in the class 120 women.

From Dec. 8th for six days I helped teach in the Pyengyang South Gate Church class. I was glad for this opportunity of meeting and teaching the women, of whom many are my own children in the faith. They could scarcely be reconciled to the fact that I was not coming back to work in the South Gate Church again. They have a fine new brick church building now, built alone with Korean money. For about seventeen years I had worked in this church, why should I now leave it? Thus they would ask. Well, it was like this; upon our return from our last furlough I saw an opportunity for a great work in a new part of this city, where no missionary was working. The South Gate Church had plenty of workers and I felt that I was not needed there, while I was needed at this new chapel in Nam Saikery, south road village. I found there three Sunday schools, one for men, one for women, and one for children. But there was no good leader among the women. So I responded to the call. They hold their Sunday schools in a little chapel in the village, but meet for worship in the West Gate Church. When I began there were about thirty women meeting there. Now we have over a hundred and sometimes as many as one hundred and fifty. We need a new church building and a bell. Every Sunday we have a prayer service after the Sunday school. The women are earnestly praying for a new church building and a bell. Jesus told his disciples to "ask in faith believing and ye shall receive." So we are trusting Him for this much-needed church building in the new road village, which will soon be a great city itself. Jan. 1st I reorganized the Sunday school and on Jan. 4th I began a class for women. There were 53 enrolled in three divisions. In the afternoon quite a number of these women went from house to house telling the good news and then

bringing the new believers to the evening meetings. Twenty women contributed six months and twenty days' preaching. The pastor of the West Gate Church then soon held revival meetings for a week in the little chapel, and at that time the women who pledged days of preaching fulfilled their promises and brought many into the church. The West Gate Church and I have hired a woman worker to give her time to this village. She is doing a good work and is finding many families from distant parts of Korea who have moved into this village.

The laboring people's missionary society have started a work and built a small chapel in the West Wall Village just outside the Potong Gate. By visiting this chapel and sending a woman to work for a while I got acquainted with the women there and had an opportunity to arrange a Bible class for them. 55 women were enrolled most of whom were learning to read. At this little chapel they have five services on Sunday. I trust someone will soon be found to take up this work and build it into a great church. It is hoped that Mr. and Mrs. Hamilton may soon take charge of this important work.

From Jan. 17-28, I taught Gal. and Pauls' missionary journeys in the class at Chunju North Chulla Province, in southern Korea. I also led chapel twice and gave two addresses to the women. There were 172 enrolled in that class. From Feb. 19-28, I helped in the Chongju class for women, teaching 1 and 11 Peter, the first half of the Life of Christ and the Life of Abraham. I led chapel a number of times, gave several devotional talks in the evenings, and taught the Sunday school lesson to all the women on Sunday. There were 148 enrolled in this class. I was very glad to be able to see the work in these two classes in southern Korea and to meet and get acquainted with the Pyengyang spring class for country women. I taught the last half of the Life of Christ to the fifth division which I enjoyed very much. Committee meetings and the western circuit

women's missionary society took much of my time and strength. The attendance from our western presbytery was the smallest we have had for a long time. Only about 225 were in attendance from our territory. 80 women came from the Whangju circuit which has also come under our care. During the class our missionary society had a public meeting at which pastor Kil gave the address. The society has about nine hundred yen on hand and is ready to send a missionary to Puk Kando when the proper person may be found. The society has given 200 yen to the Korean general assembly's foreign mission board, and 200 yen to the western presbytery's mission board.

From March 24th to June 13th, I taught 1 and 11 Cor. to the second class, and the Life of Christ to the third class of the Bible institute. I also had charge, with Mrs. Baird, of the personal workers' class. Half the time I had the report hour and the other half time I had the teaching hour. The reports showed that in two and a half months the women preached to three thousand women, besides teaching in the Sunday schools and praying with the sick.

I have called in the homes of believers and unbelievers, have prayed with the sick and have made calls at the hospital and sent flowers there for the sick patients.

Entertaining the Koreans in our home is a very important feature of our work. It means much to them and enables us to have access to their hearts when other means fail. I have this year entertained over six hundred in our home either to a meal or to refreshments.

At last we have finished repairing our house. We have made it new inside and outside. It is now just as good as when it was first built, twenty-four years ago. But the principal thing still remains to be done—that is, to get it paid for. We will have to trust for that.

Again I thank God for this glorious service. If the Lord delays His coming, and He gives me health and strength, I hope to do more for Him this coming year.

American Schools in the Orient

D. L. SOLTAU

IN PEKING, AT EASTER TIME, was held the second annual conference of the Association of Schools for American Children in the Orient. This organization consists of schools situated in China, Korea and Japan with corresponding members in India and elsewhere, whose curricula are based upon American practice and standards. The first meeting was held at Shanghai in December, 1922, at which time a practical organization was effected and plans laid which have since been maturing. For details of this first conference see the KOREA MISSION FIELD for April, 1923. Eleven schools were represented by delegates at Peking as follows :—

The Peking American School by Mr. M. S. Tuttle, Principal.

The North China American School, Tungchow, by Mr. Menzi, Principal, and by Miss Beard.

The Tsingtao American Academy by Mrs. Elizabeth Dadisman, Principal.

The Shanghai American School by Mr. C. L. Boynton, Principal.

The Nanking Foreign School by Miss Mabel M. Culter, Principal.

The American School, Kikungshan, by Miss Kettleby, Principal.

The Seoul Foreign School by Dr. A. L. Becker, Chairman of Board.

The Tientsin American School by Miss Mary Smith, Principal.

The Pyengyang Foreign School by Mr. D. L. Soltau, Principal, and by the Misses Flora J. Coutts and M. Allene Parks.

The American School in Japan (Tokyo) by Mr. Hansen, Member of Board.

The Kuling American School by Mr. A. H. Stone, Principal.

A very profitable two days were spent in consideration of various phases of school life and work as it obtains in the Orient. One of the high lights of the meeting was an address by Dr. Otis S. Caldwell, Director of the Lincoln

School, Teachers' College, Columbia University, New York, on the subject "Why Reorganize the Curriculum?" Dr. Caldwell briefly outlined the aims and objectives of education as they formerly were and as they now obtain in the United States, indicating the causes for the change in emphasis and different viewpoint, and summarized the methods now being tried out in the hope of finding the proper solution of the problem. He emphasized the fact that the United States and Canada are the only two countries in the world that are trying to give a secondary education to *all* the pupils that ask for it—over one-half the secondary pupils of the world are found north of the Rio Grande.

Dr. Caldwell said that it was very difficult to define exactly the aims of modern education, but briefly put they are approximately covered by the following :—

1. To provide a specific return to the individual, in some form or other, not necessarily utilitarian but even possibly purely cultural.

2. To train the individual so that he is better fitted for his life work than he otherwise would be. Dr. Caldwell's point here was that it is becoming more and more common for the son to follow in his father's steps; in other words, his job or work was already for him, and that, therefore, his education must be of such a nature that, whatever his calling or occupation, he would be able to follow it the better because of his school experience.

3. Vocational training, using the term in the limited sense of strictly utilitarian training.

In the working out of the educational program Dr. Caldwell laid down several principles as fundamental to success. They are :—

1. Children learn most rapidly, they remember longest and most accurately and find their work most interesting, when they are studying things and subjects interesting and engaging to them. Out of the realization of this law has come the great interest in the

"project method" of education to-day—an extreme example of which is possibly the Dalton plan.

2. Children must succeed in order to grow. Hence studies must be graduated to their abilities, and their work so planned that it will be possible for them to succeed.

3. In teaching a subject, the vital aspects must be first presented and followed by the technique afterwards. Dr. Caldwell illustrated this by speaking of instruction in music—first get the child to understand and appreciate music, then the study of the technique of producing it, or the theory of writing it, follows along naturally.

Other subjects discussed at the conference were, science teaching, extracurriculum activities, school health and medical inspection, religious education, interschool contests, etc. Plans were laid for collecting data from all the schools on the results obtained from certain standard and well-known tests, so as to obtain accurate and comprehensive statistics on the performance and capabilities of the children in our schools. A program for interschool athletic contests is being outlined, using as a basis the athletic badge tests as worked out by Community Service and the Play-ground and Recreation Association of America.

The association adopted a standard high school curriculum as follows:—"the curriculum to consist of the minimum requirements common to the majority of the leading colleges in America, leaving the largest possible amount of free electives consistent with entrance to these colleges, as follows:—

English	3 units
Foreign language—	
classic or modern or both	4 units
Mathematics	2 units
History	2 units
Science	1 units
Electives	4 units
Total.....	16 units

(A unit represents a year's study in any subject, constituting approximately one quarter of a full year's work, or the equivalent, usually of one hundred and twenty sixty-minute periods. Double time is required for laboratory work). "Each student to be allowed to take only four major subjects every year except by special action of the faculty, all other work being regarded as extracurricular (not for school credit) and regulated according to some uniform basis in each school, especially as to limitation of time devoted to these subjects."

Work is also progressing along the formation of a grade school curriculum and a committee was appointed to review the curriculum presented by the Pyengyang Foreign School and arrange for its publication as standard.

The next meeting of the association will be held in April, 1925, exact dates to be announced later, at Pyengyang, Korea. The officers for the ensuing year are:—

President: Julian Arnold, Commercial Attache, U. S. Legation, Peking.

Vice-President: David L. Soltan, Pyengyang Foreign School.

Sec'y-Treasurer: Charles L. Boynton, Shanghai American School.

The association took action circularizing the different American organizations in the Orient and elsewhere urging the creation of a foundation for providing for the support of the member schools, and proposing the establishment of secretarial offices in the United States, with an executive committee in the Orient to organize efforts to raise funds and influence legislation on behalf of the schools.

Immediately after the close of the conference, the North China Boy Scouts' Jamboree was held. The troops from Seoul and Pyengyang were well represented by fifteen boys who upheld the honor of their respective institutions in a very worthy manner.

Things New and Old

F. W. CUNNINGHAM

OLD KOREA, WITH HIS top-knot and little black hat, has for years been retreating before the impetuous pressure of the Westerner and his superior material civilisation—retreating, but in that dignified, leisurely way that is all his own. But lately the retreat has become a rout. Old Korea has taken to the hill villages, while New Korea eagerly makes friends with the invader.

Even in the western world, the conflict between the new and the old, and the eternal retreat of the latter, has been speeded up greatly since the War. But in the East, and especially in this little nation whose doors have been open so short a time, the peculiar point in the situation is this: Everything has come within a few decades. With us, a hundred years separated the railway and the airplane, and many centuries of laborious progress in the mechanical sciences preceded them both, but for Korea such things have become commonplace, all in a few years; with us centuries of intellectual progress and of social and moral development prepared the way for modern movements, but Korea has been flooded with the newest ideas ready-made; we have some background of history and of early environment against which to judge between true and false, but the young Korean as yet has none. Korea, in short, is a boy—an old boy who has been rusticated for centuries—now pushed straight into the university without going to college first. Naturally he is finding it difficult to assimilate all at once the new ideas, and accommodate himself to the new ways of life. If our youth realised his own position it would be less difficult. But the dangerous confidence that comes of a little knowledge, is making it doubly easy for him to miss his way. Nor can the Korean young man (for he it is who constitutes New Korea) look to his seniors to lead him through. They cannot help him, for

they have never passed through the experience themselves. He must find his own way and learn by his own mistakes.

The most difficult and the most interesting problems that face the Korean church at this time centre round the young men and women. They are asking questions about the deepest things of the Christian faith, and about fundamental ideals of morality: while the church, whose faith has hitherto been so simple, scarcely knows how to answer. Most of her pastors are still men of the last generation, men without a modern education, for whom it is almost impossible to get into sympathetic touch with the young men. College trained men will be as desirable for the pulpits of the Korean church as they are in Australia or America or England. And they will need not only a liberal preliminary schooling, but also a broad, theological training, if they are to help young Korea to find itself.

A few weeks ago a small gathering of pastors, helpers, evangelists and colporteurs, with the two clerical missionaries on the station, met for a couple of days' Bible study, prayer and discussion. Following a decision of presbytery, we meet thus once every two months.

This time the subject most discussed was just this new situation created by the present turmoil of new ideas and interests. The men were full of the difficulties they had found in dealing with young men.

Our local pastor, who has been in the ministry 12 years or more, one of the older men, told of a young man who had been discussing with him the question of the sacredness of the marriage rite. The youth held that the ceremony was a mere matter of form; that if a man and a woman made a contract between themselves to be husband and wife that was all that really mattered. The young man to whom the pastor probably referred, is

a Christian of long standing. He has recently been put under discipline by the session for carrying his view to its logical issue.

Another man, a young helper, tells how some are saying there was no Virgin birth, but that Jesus' origin had a much less glorious explanation; that, though his wisdom and goodness must be admitted, he was no Son of God. Some of us spoke of the impossibility of admitting Jesus' wisdom and sincerity as a teacher, while setting aside his own definite claim to sonship in a unique sense.

Another current criticism some one brings up, is that there is too much made of rank and authority in the church. Office-bearers are too tyrannical and too much exalted above the people. "Yes," says another man, "I have heard something the same. I imagine that comes from Russia. Most of these new destructive ideas come from communist Russia or materialistic Japan"..... The question is raised whether there is perhaps not something in the church which might give to outsiders cause for such an impression of inequality. For instance, would it be well to do away with the custom of seating the elders all up in the front together facing the people?

"Some say the Bible has been altered in transcribing by the early monks—and in translation into Korean—until we cannot depend on what we have." One of the missionaries tells of the 3,000 and more Mss. of the New Testament in Greek alone, some of them dating as far back as the third century, probably before the monks had anything to do with the matter; and of the general excellence of the Korean translation.

But there are criticisms aimed deeper still. One of the circle tells how some are saying the Bible is not God's word at all; some are saying there is no God, and that religion is useless.

By the time the first day's discussion was over one felt rather depressed. When such opportunities come, one longs for more freedom with the language and a better equipment of knowledge, so that one might help the men get adequate answers to strengthen themselves and satisfy the doubters. This group of men seemed almost obsessed by the difficulty, without special training, of winning the young men of today for Christ, and even of managing the young men within the church.

But after the second day we all came to the conclusion that the fundamental difficulty after all was simply the failure of so many to put religious values first, the common tendency these days in Korea, both among non-Christians and even among sections within the church itself, to think of Christianity mainly as an enlightening agency, and of the church of Christ as a sort of social progress society rather than as a brotherhood of God's children through Christ. We felt that the chief danger was secularisation, and that the summing up of the solution to the whole problem of winning Korea, old and young, was in Christ and the Cross. We all need to grasp very firmly these fundamental religious verities, and set these, and always these, before the people—like Paul, resolving to know nothing else but Christ and him crucified.

Yet we do need an apologetic in Korea. We need a literature to meet the needs of the modern school-graduate, intelligent, restless, full of questions. There is need for him also of personal contacts with men who have themselves had the benefit of training, in study and in experience, and who can help him on and up to a wider outlook. Herein lies one of the biggest contributions the western missionary can make to the Kingdom of Christ in Korea today. The task calls for men and women of liberal sympathies and firm faith in Christ.



A Memorial Day Address, May 30, 1924

B. W. BILLINGS

MEMBERS OF the Foreign Community, Neighbors and Friends:

We have gathered today not so much as the citizens of a single country as a little company of human folk with very much the same joys and sorrows, citizens of the world who own a common Father. We have come to lay flowers on the graves of our beloved and to keep their memory green. All about us are the resting places of those who have helped us and loved us and inspired us. Today we do well to turn aside from our routine of work and remember their zeal and their patience, their devotion and their love.

I once read of an American statesman in Washington, who was accustomed in the evening, after his busy day in Congress, to walk down from the Capitol toward the great marble shaft which commemorates our first president. There he would stand and look up at the stars and take his bearings. Things discussed in Congress had seemed very important and very urgent during the day. Here he viewed them in the light of eternity.

It seems to me that this God's acre might serve some such place in your life and mine. This cemetery is a good place to come to see if one's life's compass is pointing true to the pole star. It furnishes the opportunity to correct any mistaken judgments as to what things are really worth while. It gives a background and perspective which enables a thoughtful person to view things in their right relations. We greatly need some sanctuary of the soul for contemplation and rest in the midst of our hurried, anxious, and oftentimes restless lives.

This spot is very dear to some of us. We remember that three years ago at just about this time of year when the roses were in bloom, we stood here with a company of our dear friends while the last words were being said over the casket which contained all that

was mortal of our golden-haired, blue-eyed daughter, who had been a light of gladness not only in our home but among a larger circle of friends. Many of you have passed through similar experience. What ministry has the experience left in your life? These friends and loved ones have seemed to leave us, but you know and I know that they are not forgotten.

It may be that for many years the flowers of spring have bloomed, the near-by harvests ripened, the leaves of autumn fallen and the winter's snows piled high on these mounds, but the soft memories of the virtues of our loved ones yet linger like twilight rays when the bright sun is gone. We have not forgotten. No! All things die not. True love is eternal. "If love abides, the objects of love must also abide. The continuance of our human love is one of the best evidences, not only of immortality, but also that we are to know our friends again, and to be with them in another life. Else why this undying memory of our loved ones, this aching void never filled?"

Thank God we need not sorrow as those who have no hope. For to the soul that trusts in the dear God and Father of mankind, "the tomb is not a blind alley, it is a throughfare. If closes on the twilight, it opens on the dawn."

There is probably nothing so effective in binding men's hearts together as fellow-suffering. In times of great national calamity how swift and sure is the sympathetic response all round the world! Even in the midst of all the hatreds, cruelties and brutalities of modern warfare, how often the fair flowers of sympathy and love still bloom. So today we would remember with gratitude any here who have risked their lives in the hope of leaving this world a better, freer, safer world than they found it. However, we feel

that the best way to honor their memory is not to follow in their train in martial array, but the rather, to enlist for a crusade for world brotherhood and peace which shall frankly recognize that "whatever may be true concerning the past, present experience demonstrates that in the modern world war is unable to achieve the great moral aims of justice, fellowship and peace." An ever increasing number of thoughtful Christians are today courageously declaring that "war is wrong. It is contrary to the spirit and purpose of Jesus and war and the war system constitute the world's chief collective sin." What better way is there to honor the millions of soldier dead, who went forth with high idealism to lay down their lives for their country or the world, than to here highly resolve before Almighty God, our common

Father, that we will do all we can do to remove the causes of friction and misunderstanding among the peoples of the earth and to promote the settlement of all disputes by just and peaceful means. It is now generally recognized that the continuance of war means the suicide of civilization. We must, therefore, work for the abolition of war and the uprooting of its causes. We do not prove ourselves worthy sons and daughters of brave men and devoted women by continuing their mistakes, but by seeing to it that the splendid heritage which they have left us is enriched and purified and passed on to our children. We need a new kind of patriotism—a patriotism which, while willing to die for the right, is much more concerned about living for it. That is vastly more important and vastly more difficult.

Notes and Personals

Married :

Dr. W. P. Gilmer and Miss K. Newman were married on June 2nd. The ceremony was conducted by the Rev. T. D. Murphy at Dr. and Mrs. Hardie's home in Seoul.

Born :

To Dr. and Mrs. S. A. Moffett at Pyengyang, a son, Thomas Fish, on May 18th.

To Rev. and Mrs. J. C. Crane, Soonchun, a daughter, Florence Hedleston, on May 21st.

To Mr. and Mrs. W. P. Parker a son, Joseph Lewis, at Pyengyang on May 26th.

To Rev. and Mrs. Trudinger a daughter, Joyce Irene, at Kunsan on June 7th.

Left for the U. S. A.:

Dr. and Mrs. J. B. Patterson and family from Kunsan. Their home address is : Orangeville, Pa. U. S. A.

Miss C. Turner from Songdo.

Annie Shannon Preston, daughter of the Rev. and Mrs. J. F. Preston of Soonchun has left to attend school in the U. S. A.

Returned from Furlough :

Dr. and Mrs. Martin and family, to Yongjung.

Many of our missionaries will soon be setting out on their travels and, passing through Kobe, will be perplexed as to the proper station to book to. Don't go to Kobe station, it is far from the foreign section of the town, and also it is expensive both as to rikisha hire and the carting of baggage. Moreover none of the rikisha men or baggage men at Kobe station can speak English. Therefore all travellers are advised to book to Sannomiya station where good and inexpensive service is given, and which is close to the hotels and foreign quarter. Mr. Sanborn's Pleasanton Hotel is one that is very generally patronised by missionaries.

Dr. VanBuskirk has received word that the University of Toronto conferred the honorary degree of Doctor of Medicine upon Dr. O. R. Avison at its convocation on June 6, as a recognition, on the part of his alma mater, of the services rendered to the cause of medicine in Korea.

Mr. Hitch has received a letter from the Editor-in-Chief of the "Christian Movement in Japan, Korea and Formosa" congratulating the Board of Editors for Korea on the excellent material they have collected for the next issue. Order from the Christian Literature Society, Seoul.

Please address all correspondence pertaining to C. L. S. matters to The Christian Literature Society of Korea, Seoul, omitting names of individuals.

FOUR NEW BOOKS

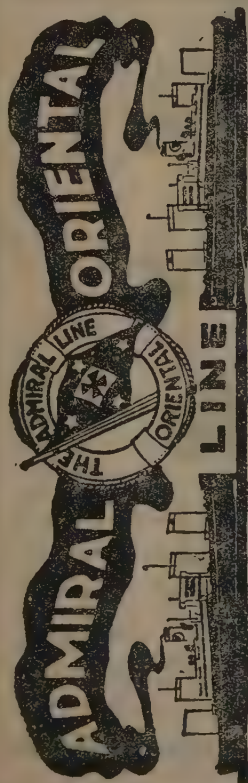
POLAR EXPLORATION 항극탐험기 Translated by Dr Gale. A new book of over 200 pages with six illustrations, telling the story of discovery from Franklin to Nansen and Peary Paper covers .70
Cloth boards 1.20

THE CHILD'S WONDER BOOK 유몽기담 A new series of Fairy stories and Nature stories translated under the supervision of Mrs A. H. Norton. Charmingly illustrated and bound in an attractive colored picture cover.20

DAILY VACATION BIBLE SCHOOLS (Manual for Teachers) 하리성서학교참고서 Prepared by Mr. W. L. Nash and translated from Japanese and Chinese sources. Vacation Bible Schools are growing in importance and this Manual is of the highest value to teachers who will be undertaking work this summer.35

ALMOST A MAN 성인위키 Translated by Oh Chun Kyung from the well-known book by Dr. Mary Wood-Allen, included in the Teaching Truth series. It is eminently suited to the needs of workers among young lads and students and should be circulated in every Christian school40

The Christian Literature Society of Korea.



ADMIRAL ORIENTAL LINE

"The Short Route"

Managing Agents U. S. Shipping Board

PASSENGER—MAIL—FREIGHT

Express Service

10 days across the Pacific from Yokohama to Seattle:—fastest time across the Pacific connecting with four trans-continental railways and five through trains daily.

For Seattle via Victoria		Sailing Subject To Change	For Shanghai, Hong-kong & Manila	
Leave Kobe	Leave Yokohama		Leave Yokohama	Leave Kobe
—	—	President Jefferson	Aug. 1st.	Aug. 3rd.
July 8th.	July 11th.	President Grant	Aug. 13th.	Aug. 15th.
July 20th.	July 23rd.	President Madison	—	—
Aug. 1st.	Aug. 4th.	President McKinley	July 8th.	July 10th.
Aug. 13th.	Aug. 16th.	President Jackson	July 20th.	July 22nd.
—	—	—	—	—

J. H. MORRIS, AGENT.

CABLE ADD.
MORRIS

21 TEIDO STREET,
SEOUL, CHOSEN.

TEL. NO.
K. 242

J. H. MORRIS

21 Teido Street, Seoul, Chosen.

Telephone "Kokamon 242"

REPRESENTING

American Hardware and Steel Products Co.
Admiral Line S. S. Co.
Canadian Pacific Ocean Services, Ltd.
The Williamson Pipeless Furnace Co.
Goodyear Tire and Rubber Co.
The Rising Sun Petroleum Co. Ltd.
The Vacuum Oil Company.
Coleman Quick-Light Gas Lamps.
The Home Insurance Company of New York.
Overland Motor Cars.

Over Half
the Automobiles in
America

Use 30x3, 30x3½, and 31x4 Tires.

We think that the great army of owners of light cars should be able to buy the best tires that can be manufactured.

Goodyear thinks the same way—specializes on Clincher Tires, in fact—builds them just as honestly as the biggest Goodyear Cord.

We have Goodyear Clincher Tires in stock and think they're just about the best ever.



Let Us Show You

GOOD YEAR

J. H. MORRIS,
AGENT FOR CHOSEN.

The Home Insurance Co.
of New York.

Cash Capital \$ 6,000,000

Losses Paid Since Organization \$ 287,092,000

The largest fire insurance company in America, having been duly licensed by the Imperial Japanese Government, is now prepared to issue policies against loss by fire, at current rates.

J. H. Morris,
AGENT FOR CHOSEN.



The Coleman Quick-light Table Lamp.
There is no excuse for a poor light in the country stations. Get a Coleman Gas Lamp giving 300 C. P. The best reading lamp made.

The New Hotel at Kobe

The Pleasanton Hotel

Henry F. Sanborn, Manager

A first class moderate priced comfortable and quiet hotel. Running hot and cold water in all rooms.

To my many friends and patrons in Korea: Please book to Sannomiya station and be sure to see that your baggage is on the train at Shimonoseki. Kindly telegraph or write when you are coming and you will be met at *Sannomiya station*.

Do not be mislead by any other hotel announcement.

We are specialising in and cordially invite your inspection of our

CRYSTALS & PEARLS

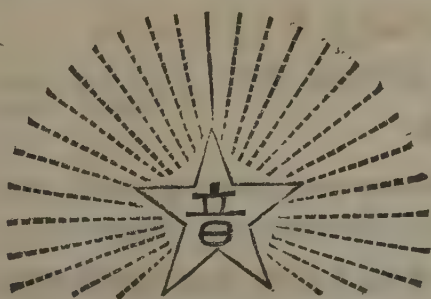
In our curio-room we have a splendid selection of the very best Crystal Necklaces and Pendants; all kinds of Japanese Indestructible Pearls, Korean Brasses and Inlaid Vases.

HENRY F. SANBORN

Tel. Sannomiya 5869.

PLEASANTON HOTEL
KOBE, JAPAN.

THE CHINESE GOSPEL BUILDING ASSOCIATION



CONTRACTORS
AND BUILDERS

Foreign Style Furniture
of every description.

MANAGER, K. O. WANG
26 Chong Dong, Seoul.

C. H. TOM

HIGH CLASS TAILOR
and
GENERAL OUTFITTER

2 CHOME, HASEGAWA CHO, SEOUL
(Close to the Chosen Hotel)

Frock Coats, Lounge suits,
Clerical Suits, Uniforms,
Overcoats, Dress Suits.
Morning Coats, Juvenile Suits.

We have a large and growing connection.
Our English-speaking cutter will be glad to wait upon you at your home.

THE MITSUI BUSSAN KAISHA



SEOUL

Chemulpo and Fusan.

HEAD OFFICE: Tokyo, Japan
BRANCHES: Main towns in all the world

Import and Export
General Commission Merchants

MAIN BUSINESS

Fertilizer, Lumber, Cotton Fabrics, Machinery, Metals,
Chemicals, Coal, Mineral Products.

AGENTS FOR

NOBEL'S EXPLOSIVES Co. Ltd., GLASGOW,
THE TOKYO MARINE FIRE INSURANCE Co.

THE KEIJO ENGINEERING COMPANY

Consulting and Constructing Engineers,

HEAD OFFICE
21 Teido

Manufacturers' Agents, etc

SHOP & WORKS
41 Shung Yi Dong

Seoul, Chosen.

All kinds of Engineering work, Steam Heating and Plumbing neatly and efficiently done. Motor Car Repairs a speciality. Distributors in Chosen for:—

GOODYEAR TIRES AND PREST-O-LITE BATTERIES

A fully equipped Battery Service Station maintained; drive in and have your battery tested free of charge. Satisfaction guaranteed.

Telephone

Head office Kokamon 242

do

Shop & Works Kokamon 1298

Post office

Address all mail to 21 Teido

Cable address "Engco,"

Bentley's code.

E. D. Steward & Co.

Our Wonsan and Sorai Beach Branches
opened June 16, for the Season.

Your Patronage is Solicited

NEEDLES

OIL

Singer Sewing Machine Company HEADQUARTERS

KOREA AND MANCHURIA

SEOUL

Sewing Machines for Family Use - Also Special Machines for Industrial and Manufacturing Purposes. Our Shops now have on sale Singer Patterns (Printed in Japanese) for making Foreign Clothes for Japanese and Korean Children. Age 3 to 12 years.

THERE IS A SINGER SHOP NEAR YOU

P. O. Box 24 Cable "SINGER" Phone "Kokamon 259"

PARTS

BELTING

Manford's

No. 18, Takesoye Machi, It-Chome,
SEOUL, CHOSEN.

FANCY GOODS	NAINSOOK	SUITINGS
LEATHER GOODS	BATISTE	HAIR-PINS
WOOL YARN	ALL WOOL FLANNEL	VANITY CASES
TOOLS	ORGANDIE	BRUSHES
CUTLERY	TICKING	SOAPS
PERFUMERY	SHEETING	TOWELS
UMBRELLAS	LINENS	FOOTBALLS
WALKING STICKS	READY-MADE SHEETS	BASEBALL
UNDERWEAR	SOCKS & STOCKINGS	GOLF GOODS
PINS	CURTAINS	TENNIS GOODS
NEEDLE-CASES	RIBBONS	LININGS
MIRRORS	COVERT CLOTH	PADLOCKS
FOOD CHOPPERS	OVERCOATINGS	STATIONERY
ETC.	ETC.	ETC.

Only foreign made goods are stocked, imported direct for MANFORDS.

Mail enquiries will receive special attention.

THE CHOSEN SHOGYO GINKO Ltd.

ESTABLISHED 1899

Capital	Yen 2,125,000
Reserve Fund	Yen 664,000
Government Interest	Yen 197,256

HEAD OFFICE, SEOUL

(Telephone Kokamon Nos. 517, 680, 681, 682)

BRANCH OFFICES :

Seoul, Chemulpo, Kunsan, Pyungtak, Yichun, Fusan, Wonsan, Chungchin

CHYO CHIN TAI President

T. IWASAKI Managing Director

(Nominated by the Governor-General of Chosen)

General Banking, Exchange, and Warehouse Business.

Interest allowed on Current Accounts and Fixed Deposits on terms to be ascertained on application.

Money advanced on Warehouse Accounts, as we have our own Warehouse, and a Private Bonded Warehouse.

CHOSEN AND MANCHURIA

"Trains & Hotels of Luxury & Comfort"

TRAIN SERVICE

FUSAN-MUKDEN	}	THROUGH TRAINS:	Twice a day.
DAIREN-CHANGCHUN			
FUSAN-NANDAIMON (SEOUL) EXPRESS TRAINS:			Once a day.

CONNECTIONS

AT FUSAN: Fusan-Shimonoseki Ferry Service (for Japanese Gov't Rys).
 AT CHANGCHUN: Chinese Eastern Ry. (for the Trans-Siberian Route).
 AT CHANGCHUN: Kirin-Changchun Line of the Chinese Gov't Railway.
 AT MUKDEN: Peking-Mukden Line of the Chinese Gov't Railway.

STEAMER SERVICE

STEAMERS: SAKAKI MARU (3, 402 tons); KOBE MARU (2, 923 tons).
 Sailings: DAIREN-TSINGTAO-SHANGHAI; Twice a week. One steamer calling at Tsingtao on the outward trip and the other on the homeward, thus two stops in a week.

HOTELS

CHOSEN HOTEL: Keijo (Seoul); STATION HOTELS, Fusan and Shingishu.
 HOTELS IN KONGOSAN: Onseiri and Joanji (Opened only June-October).
 YAMATO HOTELS: Dairen, Hoshigaura, Port Arthur, Mukden, and Changchun.

TICKET AGENCIES

INTERNATIONAL SLEEPING CAR CO.	THOS. COOK AND SON.
NORDISK RESEBUREAU.	JAPAN TOURIST BUREAU.

SOUTH MANCHURIA RAILWAY COMPANY

Head office: Dairen.

Branch offices: Tokyo, Seoul, Shanghai, Harbin, and Peking.

Tel. add: "Mantetsu."

Code: A. B. C. 5th Edition.

大正十三年七月一日發行
 次正十三年六月廿六日印刷
 編輯人 京城鐵路朝鮮耶穌教會
 京 城 四 大 門 外 美 國 人 太 監 寓 瓦 官 瓦

印刷所 京城鐵路中央基督教青年會工業部印刷科印行
 印刷人 樓上堀九八番地 郭寅燮

明治三十八年七月八日第三種郵便物認可
 (每月一回一日發行)

發行所 京城鐵路朝鮮耶穌教會